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Preserve Indian's Dignity, Brief Urges

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Great Hereditary Chief Khahtsahlano

Once owners of Vancouver the Squamish tribe possessed the land from the top of the Squamish River extending on both sides of Howe Sound to Indian River including all of Vancouver to beyond the Pattullo Bridge. All that the tribe now owns is about 450 acres in North and West Van-

couver and some land up the Squamish River. Their vast estate has dwindled away to a few hundred acres, all taken without compensation excepting a few hundred thousand for the Kitsilano Reserve. Chief Khahtsahlano is hereditary chief of the Squamish tribe.

Burial Customs of the Red Men

Brief Introduction

I deem it as a great honor, indeed, to have the privilege of introducing to our readers another true friend of the RED INDIAN PEOPLE. His name is Lt.-Col. C. N. A. Ireson, E.D., of Toronto, Ontario. He was born in Canada as were his pioneer ancestors for several generations before him. He is an ardent field naturalist, an adept adventurer, a noted explorer, a good surveyor, a tactful fur trader, a great romancer, a man constantly delving into the mysteries, an earnest student of art in its highest animative form. He is a veteran of World Wars 1 and 2, having served three and a half in the former and seven years during the latter.

In his younger days, he travelled quite extensively in the west and north in 'out of the way places by canoe, snowshoe, dog

team, and in many instances alone. On these numerous trips he has had rare opportunities to observe Indian customs and meet and camp with some unspoiled old time aborigines.

His attitude has always been most sympathetic towards our people. For many years he has been an earnest advocate of justice and equal rights for the Red Men whom he considers have been too long misunderstood, neglected and unfairly treated. He has, more or less, supplemented his personal views and observations by extensive study of Indian history, ethnology and anthropology as a hobby.

Lt.-Col. C. N. A. Ireson has consented to write a series of articles for "THE NATIVE VOICE," this one being the first.

BIG WHITE OWL.



LT.-COL. C. N. A. IRESON, E.D.

By C. N. A. IRESON, E.D.

THE Redmen were noted for their great reverence for the dead. In ancient times amongst the Hurons and Neutrals in lower Ontario the dead were given two burials, one after death and another at stated years when all single remains were dug up, the bones cleaned before being re-interred in a vast tribal burial pit or osuary.

This was the occasion of elaborate and solemn ceremonies. With the remains were buried amulets, weapons and household articles for the use of the spirit of the deceased in the after world. Many of these great bone pits have been located, the largest being near Stamford in the Niagara District of Ontario. Unfortunately, owing to the fact that these osuaries were always located in high sandy gravel beds many of them were destroyed in excavating gravel for ballast and valuable articles were lost forever.

Nowadays one seldom sees even individual old-time burials except in out of the way places. However, it has been my good fortune in my travels in the wilds of Canada to have seen some old-time burial customs which I shall endeavor to describe. The first will be an elevated tree 'burial' and the second a typical ground burial.

In June, 1919, I was up the B.C. and Alaska coasts with a fur trader. This coast of magnificent mountains, glaciers and fjords was and still is a scenic paradise, a land of brooding mystery. Tall and weird totem poles were in abundance at the coastal Indian villages, their artistic value not then as greatly appreciated as it is today. Alert Bay, B.C., was our first stop. Totem poles of the Kwakiutl Indians were numerous here and I photographed some in spite of the cloudy weather.

At this port, I walked back in the dense woods behind the vil-

lage. Coming from the shade of a dense stand of huge evergreen trees was a weird wailing sound to which out of curiosity I walked, wondering what the sound could be. Before me, under a tree, appeared an old lady with what was either ashes or dirt in her long white hair. Her hands were bloody from self inflicted wounds and she was shrieking in lamentation. Above her in a hemlock tree was the object of her grief, a dug out canoe containing the well wrapped remains of some relative. Valuable articles, including some magnificent bead work, were hanging from the branches of the tree. This old lady, nearly out of her mind with grief, saw me and came towards me. Knowing I was intruding, I

hastily retired from the scene of sorrow, after having seen my first tree "burial."

UP and down the coast were many graves on elevated platforms, sort of elevated wooden tombs with elaborate totemic carvings. Some were like little houses and all were well kept in repair. I have read where in modern times vandals have desecrated these graves by breaking in, seeking gold said to have been deposited with the remains. It is a shame that such things are done and unfortunate that the vandals are seldom caught or punished.

TWO YEARS after the B.C. trip I was surveying in the James



Alert Bay Totem Poles (1919)

Bay coastal plain in Eastern Canada in a very wild section of the flat muskeg country. One day in August our line came to a lonely little lake in the heart of a spruce and balsam bush. On an elevation overlooking this beautiful little lake was a picket enclosure which we went to inspect as signs of man were rare in these parts in those days. We were surprised to find a well kept Indian grave, a typical old-time ground burial.

On the grave enclosed by a neat picket fence were placed the usual articles for use of the spirit of the Swampy Cree hunter whose remains were buried here. The articles were: a broken axe, a kettle with a hole in it, an old knife, broken pipe, and a recent offering of a plug of tobacco and also a broken gun. The gun caught my eye as it was an unusual one, muzzle loading double barreled small bore, each barrel rifled. I never saw one of these before, so I examined it closely. Great was my surprise to find it of Russian make. How many miles had this ancient weapon travelled from Russia to Alaska in olden times to its final journey's end here at the grave of a Swampy Cree hunter in the heart of this lonely muskeg land? How many tribes had used it before it passed in trade from band to band of nomadic Indians down through the years over ancient trails, perhaps now no longer ever used? The old weapon could have told many tales of high adventure had it the power to speak!

OUR survey party consisted mostly of Indians and they showed great respect, as is the Indian custom, for this grave, so there was no fear of it being molested so I thought.

However, in our party was a man who boasted and claimed to be an Iroquois from the south, but it was

(Continued on Page 14)

"New" Indian Bill Basically Unchanged

OTTAWA — Citizenship Minister Harris said the new bill to change the Indian Act is basically the same as introduced in Commons last spring, after withdrawn.

He made the statement in the Commons during debate on a resolution preliminary to the Indian bill (No. 79) which came up for first reading on February 27.

The minister said this year's bill contains little new from the 1950 version, but there are

"improvements" in some sections.

The 1950 measure — withdrawn by the minister for further study after Indian bands had complained they hadn't enough time to deal with it — rewrote the old Indian Act.

The bill would have set up an Indian "register," in which only those of predominantly Indian blood would be recorded. It set up new procedures for management of reserves, simplified provisions for control of Indian funds and adopted new and uniform sys-

tems of electing chiefs and councillors. Tax exemptions on Indians' real and personal property on reserves were to be modified.

Spectators included some Indian leaders called from all parts of Canada by the citizenship minister to discuss with him the amendments to the act.

They heard a wrangle over whether a special committee of the house should be set up to deal with the changes, asked by William Bryce (CCF, Selkirk).

REVISION NEEDED

Mr. Harris said he would like to see the bill approved in principle, but would not object to a committee after that. CCF and Progressive Conservative members argued that a committee could be set up without that formality, urging the house should not proceed hastily.

Members generally agreed that the Indian Act should be revised and brought up to date, with a wide range of suggestions made.

Native Brotherhood President Scow Reports

As Reported to John Post

"Indians now must act on their own initiative and mould their own character and future. The white man has offered them the opportunity," said Chief William Scow, on his recent return from a conference with Citizenship Minister Walter Harris. Said Bill, "We have always asked for a round table conference—it has been granted, and we were extended the greatest possible honor and consideration by Minister Harris, Prime Minister St. Laurent and all concerned."

He said, "For the first time in history the Indian leaders of all Canada have been invited to sit down and assist in the making of their own laws. We went through Bill 267, article by article, and section by section, and referred back continually. We reviewed our work

for three days and three evening sessions. I do not believe there is any such thing as a perfect law, but I feel in my heart we have made some progress."

Chief Scow listed high among the provisions of the new Indian Act the fact that any member of any band when he reaches the age of 21 is eligible to vote in village affairs. Chief Scow had pointedly asked the minister if this applied to both male and female. Mr. Harris had answered yes.

With improvement in educational facilities and other concessions, the chief said he was "generally satisfied" with the new act.

He said, "It is up to Indians to stand on their own feet, and it had to take a great statesman like Minister Harris to bring back the pride and dignity to the native peo-

ple. I can assure the Indians of Canada that their problems are in capable hands. When you have such men as John Laurie, who championed the cause of his organization and the Indians in his section of the country, and A. C. Moses who gave his people capable representation and it was inspiring and educational to meet and hear from the Indian leaders of all Canada. It is only right that I should repeat that the representations were well put forward by such men as the following:

Rev. P. R. Kelly, D.D., Cumberland, Van. Island, B.C.

Andrew Paull, Esq., North Vancouver, B.C., President, North American Indian Brotherhood.

Daniel Manuel, Esq., Merritt, B.C., Chief, Upper Nicola Band.

James Gladstone, Esq., Cardston, Alta., President, Indian Association of Alberta.

John Laurie, Esq., Calgary, Alberta, Secretary, Indian Association of Alberta.

John B. Tootoosis, Esq., Cutknife, Sask., President, Union of Saskatchewan Indians.

Joseph Dreaver, Esq., Duck Lake, Sask., Chief, Mistawasis Band.

John Thompson, Esq., Pine Falls, Man., President, Indian Association of Manitoba.

George Barker, Esq., Hole River, Man., Chief, Hollow Water Band.

Gus Mainville, Esq., Fort Frances, Ont., President, Grand Council Treaty No. 3.

A. C. Moses, Esq., Ohsweken, Ont., Secretary, Six Nations Band Council.

Sam Shipman, Esq., Walpole Island, Ont., Chief, Walpole Island Band.

Lawrence Pelletier, Esq., Manitowaning, Ont., Manitoulin Island Unceded Band.

Gilbert Faries, Esq., Moose Factory, Ont., Chief, Moose Factory Band.

Joseph Beauvais, Esq., Caughnawaga, Que., Councillor, Caughnawaga Band Council.

Thomas Gideon, Esq., Restigouche, Que., Chief, Restigouche Band.

Stephen Knockwood, Esq., Micmac, N.S., Chief, Shubedacadie Band.

Thomas Favel, Esq., Poundmaker, Sask., Chief, Poundmaker Band and Representative of Queen Victoria Treaty Protective Association.

"And it was indeed gratifying to

see the Indian Leaders of Canada come together to speak as one person, with one aim constantly in view. That the Indians should be given more responsibility on the reserve life.

"The opinions and the deliberations were directed in all sincerity toward finding a common advantageous ground so that the welfare and the progress of our people might be constantly increased," Chief Scow concluded.

Indians Ask Full Rights

OTTAWA—Rev. Peter R. Kelly, B.C. Indian missionary, said here he hoped that the government would give the dominion franchise to Indians without asking them to sign a waiver foregoing income tax exemptions on their earnings on reserves.

"We feel that citizenship rights should be given to all Indians with no strings attached," said Dr. Kelly, a Haida Indian who is now a United Church minister on Vancouver Island.

Originally from the Queen Charlotte Islands, Dr. Kelly is chairman of the legislative committee of the Native Brotherhood of British Columbia. He is accompanied by Chief William Scow, president of the brotherhood.

He said they had been given a "very fair hearing" by Hon. Walter E. Harris, minister of citizenship and immigration.

Having discussed the proposed Indian Act amendments, the B.C. deputation is flying home.

Asked for his opinion on the proposition to resettle Sons of Freedom Doukhobors on the Queen Charlotte Islands, Rev. Kelly said: "I think they would behave better. They would not be contiguous to the larger centres. They might develop the country.

M.P. Urges Citizenship For B.C. Natives Now

OTTAWA.—Granting of citizenship rights to British Columbia Indians should not be retarded because of problems arising from treaties with Indians in other parts of Canada, E. D. Fulton (PC, Kamloops), declared in the Commons last month.

The Kamloops member was discussing possible amendments to the Indian Act to be introduced by Hon. Walter Harris, minister of citizenship and immigration.

Mr. Fulton explained that most Indians in Canada had their rights defined by treaties with the government, "but there exists no such situation in British Columbia."

He added: "Our Indians feel that, their status being different, there should be, if not a separate act to cover their position, at least a separate part of the main Indian Act to deal with their situation."

The Kamloops member said he had attended a recent meeting of the Interior Confederacy, and the Indians were not content with appeals to the Indian agents or to the minister, but asked full right

of recourse to the courts.

The following telegram was sent to Mr. Fulton:

"Thank you for your magnificent defence of B.C. Indians and upholding highest ideals of Canadian Justice and Statesmanship. Demand full citizenship without endangering aboriginal rights and recall of discriminatory waiver. God guide and bless you."

MABEL STANLEY,

EDNA ATKINS, Indian Non-Partisan Party.

MAISIE ARMYTAGE-MOORE
Publisher Native Voice.

Natives, fight discrimination! Work to recall the waiver.



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Improved Indian Health Services

MANY citizens will be pleased to learn about the progress that has been made in the health care of Canadian Indians. A feature of the annual report of the federal health and welfare department is the chapter which tells about the extension of health services to Canada's native population. In part the effect of the improved services is reflected in the declining tuberculosis death rate and the rising population of Indians. In the one year, 1947 to 1948, the T.B. death rate among Indians dropped 30 per cent. The Indian population now totals 136,000.

For the first time, the dominion government is now operating a network of hospitals, sanatoria, nursing stations, dispensaries and other public health facilities exclusively for Indians. Ten years ago there were no hospitals exclusively for Indians in Canada. Today there are 21 hospitals (providing 1,877 beds and 66 bassinets) operated by the dominion health department, and in addition, 22 nursing stations with 84 patient beds and 58 other health centres exclusively for Indians. More than a thousand specialists are engaged in the Indian health service. Field doctors, dentists and graduate nurses periodically visit Indian settlements and constantly minister to their needs from regional nursing stations. The department also arranges for medical services to be provided by private practitioners, for which it pays on a fees-for-service basis. In the past year, more than 1,250 doctors were thus engaged.

The control of tuberculosis and epidemic disease is a primary concern. Case-finding by mass x-ray surveys has become a major part of the department's program. In the last year, 60,000 chest plates were taken by eight mobile teams and community hospitals check all new admissions. The Indian health service pioneered in the administration of B.C.G. vaccine against tuberculosis. Over 4,000 native children were last year inoculated by departmental officers and in a number of provinces, Indian babies are routinely vaccinated with B.C.G.

Indians now come hundreds of miles for modern medical and hospital treatment and thousands have been cured of tuberculosis and other ailments. Ten years ago, about 100 Indians were under active treatment for tuberculosis. In January, 1950, there were 2,248. Close to 18,000 tuberculosis Indians in the past year received pneumo-thorax and other treatment, including surgery, streptomycin and other of the latest remedies. The dominion health report pointed out: "This new therapy has changed and is changing the entire aspect of tuberculosis disease among Indians. Ten years ago, the departure of an Indian to a sanatorium was accepted as a death sentence; in the past fiscal year, more than 2,000 have been discharged from treatment with the disability under control."

Since the Indian health service was placed in the federal health and welfare department, expenditures on the service were increased five-fold—from \$2,000,000 in 1945 to almost \$10,000,000 in 1949. The dominion health minister has said that the government is anxious to make more headway in this field. The basis has been well laid for accelerating the progress of the service.

—Toronto Globe and Mail

Sir James Douglas And the B.C. Indians

By B. A. McKELVIE
In The Vancouver Daily Province

BRITISH Columbia Indians, of late, have been concerned about the aboriginal title to lands within the province. Their claims are beset by many difficulties and legal technicalities. There is, however, a witness on their behalf who may not be lightly brushed aside. He is no other than Sir James Douglas, who took office as Governor of Vancouver's Island just 100 years ago.

Sir James, after more than a dozen years directing the development of the two colonies of Vancouver's Island and British Columbia, left office, trusted and respected by the Indian tribes. He had initiated a policy in respect of native land holdings that was satisfactory to the Indians of his time.

AFTER his retirement, and the entry of British Columbia into Confederation, Sir James, in an official communication, under date of Oct. 14, 1874, outlined his Indian land policy, and he warned the then government that: "deprived with respect to this class of nature from the practice then adoptive rights will give rise to unbounded disaffection, and may imperil the vital interest of the province."

In his communication, directed to Lieut-Col. Israel W. Powell, Indian commissioner, Douglas emphasized that the core of his policy was permitting Indians to acquire pre-emption lands on exactly the same basis "as other classes of Her Majesty's subjects."

SIR James had been asked by Commissioner Powell if, in setting up Indian reserves, there had been any acreage unit per family adopted by the Colonial Government. Douglas said that there had not been any such yardstick, but only the requirements of the natives had been considered. It so happened, however, that the reserves as laid out aggregated 10 acres per family.

"Moreover," he went on, "as a safeguard and protection to these Indian communities who might, in their primal state of ignorance and

natural improvidence, have made away with their land, it was provided that these reserves should be the common property of the tribes, and that the title should remain vested in the crown, so to be unalienable by any of the own acts." Thus the old government protected the communal welfare. But he also provided for the individual native, giving him opportunity of attaining his own piece of land.

"The policy of the government was carried even a step beyond this point," Douglas pointed out "in providing for the future. Contemplating the probable advance of the aborigines in knowledge and intelligence and assuming that a time would certainly arrive when they might aspire to a higher rank in the social scale, and feel the essential wants and claims of a better condition, it was determined to remove every obstacle from their path, by placing them in the most favorable circumstances for acquiring land in their private individual capacity, apart from the tribal reserves. They were, therefore, legally authorized to acquire property in lands, either by direct purchase at the government office, or through the operation of the pre-emption laws of the colony on precisely the same terms and considerations, in all respects as other classes of Her Majesty's subjects."

SIR JAMES told how "these measures gave universal satisfaction when they were officially announced to the native tribes and still satisfy their highest aspirations." It was following this declaration that Douglas warned against a change of policy.

When B.C. entered Confederation it was on a distinct promise—written into the Act of Union—that the Federal Government would pursue a policy towards the natives that was as generous as that of the colonial administration.

Some way along the line since

(Continued on Page 12)

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Meeting With Harris

One Impression - As Alberta Saw It

By JOHN LAURIE

When Citizenship Minister Hon. Walter E. Harris sat down at the conference table to discuss the terms of Bill 79—the revision of the Indian Act—with eighteen accredited delegates from the Native Canadians, history was written.

Those present were fully aware of the tremendous issues at stake, their responsibility to the groups they represented and of the impact their decisions would have on the future of the Native Canadians.

Some of us were thinking of the times of the seventies when the Queen's Commissioners, flanked by the scarlet coats of the Mounted Police, and the dark coats of the missionaries, met the chiefs of the Prairie bands to secure a peaceful settlement of the claims of the natives to thousands of acres; other thought of the days when Canada passed from French to British rule when the balance of power had been wielded by the great Joseph Brant and the loyal Six Nations and again when the same Six Nations under the same leaders drew their lot with the British at the time of the American War of Independence.

Color and glamor were missing. The men in business suits, in chiefs' uniform, took their

places now around a hollow square of tables. But one would be terribly insensitive if he did not feel the spirits of the past.

MATCHED WITS

For three days, the delegates matched wits with trained legal minds and upheld the rights of their race with true dignity, with terribly effective argument, and unshakeable determination that comes only from the knowledge that one's cause is right. Highly noteworthy, too, is the fact that no group opposed the stand of another.

The Minister presented Bill 79, clause by clause, with clarity and sincerity; one realized that here was a man who had done the only just, democratic and honorable thing. His complete courtesy, his unflinching patience and his wit broke many a tense moment when the conference might have gone awry. Minister Harris has, by this conference, shattered forever the silly illusion that laws concerning Indians can be hurled through

Parliament at the whim of the administration; he has learned something since last June. We give him full credit for this.

Wisely, he suggested that contentious matters be held over until all non-contentious clauses had been dealt with. This speeded matters so that time was not lost at inopportune moments.

IMPRESSIVE FIGURE

Perhaps the most impressive figure of the entire group was the Reverend Peter Kelly, D.D. Dr. Kelly has the gift of reaching the heart of a problem directly. When he spoke, he received the complete attention of everyone and, with unanswerable logic, presented every phase of the problem under discussion. When he had spoken, there was nothing more to say. In this man is the spirit of true greatness.

No less competent was Chief William Scow, President of the Native Brotherhood. The Chief's quiet dignity never left him, even when one sensed that the tension was running high. Although we have mentioned these two in particular, the others also deserve high praise. They are leaders of their people and that leadership has fallen upon the right men.

SURPRISE IN MANY WAYS

Bill 79 itself was a surprise in many ways. It has gone a long way towards meeting the wishes of the Alberta Indians in particular. While from our viewpoint, it has still several serious defects, objectionable clauses of Bill 267 have, in some cases, been removed; in others, the wording has been so changed that the clause now lacks the objectionable features.

We do feel that an honest effort has been made to meet the wishes of the Indians, that autonomy has been wisely extended to the chiefs and councils, and that the discretionary decisions of the Minister have been so modified that arbitrary powers no longer can be so frequently exerted to the detriment of the native peoples.

OBJECTIONS REMAIN

Each group has still its objections; there is no doubt of that. These will come up in the proper time and place. Who knows that objections made may not be met by amendment? Since the authorities have at least recognized the principle that those governed should be consulted on vital legislation, the machinery of Parliament may be utilized to meet the objections still present in Bill 79.

Hydatid Disease Among Natives

By P. S. TENNANT, M.D.

During the past three years there have been referred to Vancouver for treatment, six native Indians suffering from Hydatid disease of the lungs. The serious nature of this disease can be comprehended when the disease is outlined. In man, the disease causes large cysts to form, usually in the lung, liver or brain. If cysts are not removed, they will eventually result in death of the patient due to pressure. Cysts can only be removed from a lung by removal of the lobe of the lung which encloses the cyst.

The patients so far located are all from the Northern Agencies in B.C., including Stikine, Bella Coola, Babine and Stuart Lake Agencies. The disease, however, is liable to occur in any district where wolves abound.

The disease is caused by a small worm with a formidable name (Taenia Echinococcus). This worm can only complete its life cycle in two different kinds of animals.

In Northern B.C. the cycle is carried out with the deer, elk and moose acting as intermediate hosts and the timber wolves acting as the terminal hosts.

Man can also act as an intermediate host and dogs the terminal host.

This will be better understood after the life of the Taenia

Echinococcus is explained in detail as it occurs in wild life of the North.

The Taenia is a short tape worm about one-quarter of an inch in length which grows in the intestine of the wolf. It has four segments. Its head has a circle of hooklets by which it attaches itself to the intestinal wall. It is continually discharging eggs which pass out of the body with the faeces or stools.

Faeces contaminated with eggs of the echinococcus soil the pasture on which deer, elk and moose feed and enter the stomach of these animals when they are feeding on grass.

In the intestine of the deer, elk and moose, the eggs hatch out into tiny larvae. The larvae bore through the walls of the intestine and get into the blood stream. Most of the larvae end up in the liver and lungs, a few reach the brain or lodge in bones. Here they develop into cysts. The cysts will grow to the size of an orange or grapefruit but may grow as large as a baby's head. Cysts cause illness due to pressure on blood vessels or organs and will eventually cause death of the animal.

When deer, elk or moose carrying cysts are killed and eaten by wolves, the organism is taken into the wolves' stom-

ach and intestines. Now the cycle start over again.

Now let us consider how man becomes subjected to the disease.

Dogs may feed on deer, elk or moose which have died from Hydatid Disease. Hunters and trappers commonly feed their dogs with the entrails of animals they have killed for food. The latter is probably the most common way for dogs to become infested with the disease.

Stools of dogs infested with echinococcus will contain eggs. Trappers and hunters, in handling dogs, get eggs on their hands and transfer them to their mouths on food when eating.

Eggs, on gaining admission to man's intestines, develop in the same manner as they do in the deer, moose or elk. Larvae hatch out and make their way to man's lungs, liver or other organs.

Now you will understand why Hydatid Disease is to be dreaded and avoided. Obviously while the life cycle of the echinococcus can be carried out among the wild life of the North, independent of man, it will be impossible to eradicate it completely though we could lessen the danger by reducing the number of wolves.

Man can avoid the disease and help to control it by taking

certain precautions hereunder listed.

(1) Scrub hands thoroughly with soap and water before eating.

(2) Kill off all stray or useless dogs.

(3) Deworm dogs which are infested with the echinococcus. Valuable sleigh and pack dogs can be dewormed. Medicine for deworming dogs will be made available in Northern Agencies as soon as supply can be arranged.

(4) Boil entrail of deer, elk and moose before feeding to dogs.

(5) Kill off as many wolves as possible.

In the interests of health among natives of Northern B.C., some control measures to prevent spread of Hydatid Disease from dogs to man will have to be adopted. Control measures will not be effective without the full co-operation of all Northern natives. I am sure I can count on this.

It is suggested that Indian councils of bands in the Agencies noted above consider the menace of the Hydatid Disease and explain to their people the means of combatting it. The disease is likely to occur in any district where there are timber wolves.

To principals of residential and day schools of the North an educational program among pupils is recommended.

'Nothing to Repent' In The Native Voice

General Delivery,
Kamloops, B.C.

Editor,
THE NATIVE VOICE:
429 Standard Bank Bldg.,
Vancouver, B.C.

Dear Editor,—

Since you left it to your readers to reply in the main to (Mrs.) Mary Hawkes' letter in February's issue, charging its editor with the "encouragement of racial hatred,"—which of course we do not take seriously—I rise to the defence of The NATIVE VOICE.

The letter must have come as a surprise to its many readers, they, never having suspected or entertained in their minds at any time that The NATIVE VOICE was given over to encouragement or racial hatred which is, of course, unthinkable and untrue. Its associate editors are motivated wholly by a Christian faith and endeavour in their righteous crusade for bettering the sad lot of Canada's Native Sons, and would not condone for a moment, such an evil course so destructive to the human mind and soul. Personally, I am by nature a very spiritually-minded man, and was drawn to The NATIVE VOICE by its high moral and spiritual tone; hence, I am happy to be a subscriber.

Mrs. Hawkes' letter was kindly written and well meant. The work she is doing as a teacher is a valued contribution towards the Indian populace of her district, and, if I may speak for The NATIVE VOICE—a valued contributor and feels kindly towards her. (Mrs. Moore, its editor, a true mother to all Native Sons; her whole heart and soul being in the work of bettering their lot). Mrs. Hawkes has unfortunately failed

to catch the true crusading spirit motivating each issue of The NATIVE VOICE. She too, seemingly, has failed to take note of the many lovely things of good report that cram the pages of The NATIVE VOICE in all of its issues.

Since Mrs. Hawkes' letter was written completely in the abstract, readers must draw their own inference as to what she terms the "hymn of hate." Was it Charles W. Penrose's beautiful inspired hymn which appeared in September's issue where his soul is filled with compassion for the wrongs perpetuated upon the Indian race by his white brothers and cries to the "Great Spirit (to) listen to the Red man's wail," and tells of the "cheating paleface" who "stole our lands and drove us to the west."—which, of course, is all true.

"Wonderful Paper"

Beaver Lake, New Jersey.
The Native Voice,
Vancouver, B.C.

Dear Friends:

Thank you so much for sending me your wonderful paper. We have kept every copy and have them so all the Sand Hill Indians in New Jersey can come and read of their Red Brothers in other places.

Good luck and a long life to the Native Voice.

Yours truly,
JAMES LONE BEAR REVEY.

NOT FOR OUR PEOPLE

Sanborn, New York.
The Native Voice,
Vancouver, B.C.

Dear Friends:

Enclosed is \$1.50, in money order, to renew my subscription.

I am glad that your paper has seen that the Indian Act is not for our People. About 19 years ago Dr. Cotton of Toronto told Prime Minister Bennett that the Indian Act was not for the Canadian citizen to be proud of, but to be ashamed of.

Respectfully yours,
CLINTON RICKARD.

Paper is "Our Power"

Spences Bridge, B.C.

Dear Sirs:

I am sending for the renewal for my paper which I have been getting since the Native Voice came out and I am going to stay with it. To which the paper is our power to our country.

I am

Yours truly,
WILSON ALBERT.

Surely this could be no "hymn of hate," but only a throbbing heart breathed prayer that must have reached the throne of grace as a sweet smelling incense.

No intelligent person with well balanced reason and right spiritual perspective could read that hymn—even by an "half educated Indian son"—and not feel that its inspiration was born of heaven. Charles W. Penrose loved the Indian soul and was a hymn writer of the Mormon church.

This kindly and pure minded man also wrote the hymn, "Nay Speak No Ill." I quote one stanza:

*"Nay, speak no ill, a kindly word
Can never leave a sting behind;
And oh to breathe each tale we've
heard,
Is far beneath a noble mind."*

I feel sure that the former hymn referred to, must have left its impression for good upon the minds of most of your readers, who felt nothing whatsoever as "holding up the white man in general as a contemptable object with no good in him."

Is it not possible to love the individual, but hate the evil he may commit? The characteristics of our Native Sons are by nature, humble and docile, and they bear no ill will towards their palefaced brothers, who, led by strategy "have stole their lands away" without recompensing him fully for his loss, for which he is now fighting.

Does the News Herald sing a "hymn of hate," when—as quoted by The NATIVE VOICE—it says: "TB was a rare disease on this continent before the white man came. We brought it to the native Indian with our civilization and our religion. With almost disturbed conscience we have watched it kill him off by . . . a TB rate 15 or 16 times greater than our natural average . . ."

The Globe and Mail writes on the Indian problem—such as providing them with schools and social welfare establishments, as

being "bungled and neglected . . . a workable program for the Indian is shamefully overdue."

Finally, after reading Hu Gardener's grim story "One, Two, Three Little Indians" in December's New Liberty, Mrs. E. Fin writes in part: "I feel I must ease my conscience because every one of us (White men) is responsible as long as we tolerate the dreary sordid squalor to which we have condemned the native sons of this continent." Surely the latter quote refutes entirely Mrs. Hawkes' statement that "the present (white) generation is not responsible (by its general apathy) for the ancient wrongs committed against the Indians." If the Indians in the past "were cruel to their invaders" as she stated, may have been in the absence of true Christian enlightenment. However, were they not only defending their rightful and natural heritage

(Continued on Page 8)

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Preserve Indian's Dignity, Says Brief

Tribute to Hunter Lewis

One of the most loyal friends of the B.C. Indians is Professor Hunter Lewis. His deep love for the Natives and his great sense of Justice would make him a valuable man on any Committee set up to help re-establish the Native Canadian. He has no selfish motive, no wish for fame or publicity at the expense of our people—just a great love and admiration for and a wish to serve them. God bless him.

DETAILED PLAN

A detailed plan on how to reach this objective is contained in a brief compiled by the CLU's Indian citizenship committee under the chairmanship of UBC professor Hunter Lewis.

The union has sent copies of the brief to all members of the federal cabinet and is pressing for adoption of its recommendations at the present sitting of the House. Main points in the 42-page brief are:

- A plan to raise Indians from their present levels to that of full citizenship within one generation.
- A graduated scale of rights

and responsibilities in self-government.

- Incorporation of reserves as municipalities with responsible government, courts and police under Indian jurisdiction.

- Application of social services on an equal basis.

- A blanket grant of the vote, both provincial and federal, without waiving of guaranteed or hereditary rights.

- Extension of provincial liquor laws to Indian with the privilege of "local option" with Indian reserves as voting units

UNREASONABLE

"The contrast that exists in Canada today between the dominant population and the Indians is not merely disgraceful," says the CLU brief. "It is unreasonable and almost incredible.

"The Canadian Indians are, as a whole, a backward and depressed race whose morale is shattered and whose self-confidence is lost.

"Educationally they are either illiterate or little better, and economically they are incompetent and dependent.

"They have been retarded and deprived by Canadian law—specifically, by the Indian Act.

"The white man has got himself an automobile and left the Indian in his Indian-Act buggy, still struggling to catch up, but consistently falling farther and farther behind."

'NO REMEDY'

"It is our belief . . . that the de-

fects of the act cannot be remedied either by patching it up, or substituting for it another act that parallels it in spirit or method.

"The Indian Act needs to be completely rewritten in terms of a more humanistic, realistic and democratic awareness of both the potentialities and welfare of the Indians and the importance to Canadian society of integrating them with it.

"The real problem now facing Canadians is, after having repressed the Indians for generations, how to bring them up to the level of the rest of the population most effectively and most speedily."

FIVE STEPS

The brief then sets down point by point, the machinery for "restoring the dignity of independence to this once proud race."

Under the plan, extension of citizenship would be done in five steps during which the powers of the Indians Affairs Branch would be progressively relaxed. Full citizenship rights, it is argued, could thus be extended "even to the more backward groups" within 25 years.

"The Indians have no choice. They must become integrated if they are to survive.

"Unless they are able to adapt themselves to the society in which they exist they are doomed to eventual submergence."

News from Bella Coola

JONATHON WILSON, grand-son of Tom Henry, passed away at Bella Coola, February 24, 1951. Tom Henry, it might be recalled, was the first man to bring a missionary to the village of Bella Coola and since then, a church was built under the auspices of the United Church. The late Jonathon Wilson was a strong supporter of the Native Brotherhood of B.C. and a devoted worker for his Church. He leaves to mourn his loss his sister, Mrs. Pat Schooner.

PETER NELSON, 96 year old member of the Bella Coola Band, had the misfortune of having the interior of his house burned. It is believed that a fire started from clothes hanging at the back of the stove and quickly spread to other parts of the room. Peter Nelson tried to beat the fire out but to no avail.

He was unable to get help immediately as there was a basketball game at the Noo-halk Community Hall and many of the tribesmen were at the game. Orden Mack happened to hear the old gentleman's call for help and the interest of the basketball game was soon forgotten as all rushed to Nelson's assistance. Despite zero weather, the people were able to bring the blaze under control. However, Mr. Nelson suffered loss to the extent of approximately \$200 worth of clothing and furniture.

The Red Cross and the Indian Department rendered assistance

in replacing many of the articles lost in the fire and the community spirit of the Bella Coola people will take care of the balance.

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Masset Banquet for Klawock Visitors

A banquet was held and sponsored by the Native Sisterhood of Massett on the night of February 26 for visitors and friends from Klawock, Alaska.

Mr. Reuben Samuels acted as Toast-Master for the evening entertainment, and for the opening number called on all members to come forward to take part in singing the battle song of the Native Brotherhood of B.C., "Onward Christian Soldiers."

Chief William Mathews was the first speaker to address the meeting, and he wholeheartedly thanked Mr. Charlie Demaret, a distinguished gentleman for showing his kindness by bringing floral wreaths from Alaska to place on the graves of our late departed friends, and also thanked him for accepting the invitation of the Massett people extended to them. The Chief also donated the sum of \$20 to assist in the expenses of the Klawock basketball team.

Mrs. Ethel Jones, President of the Massett branch of the Native Sisterhood of B.C., was the next speaker and introduced the many officials of the Massett organizations.

Mr. Godfrey Kelly, District Vice-President for Queen Charlotte Islands, was the next speaker and gave an encouraging address.

Mr. George Price, bandmaster, introduced his officials, namely, President Thomas Marks, Vice-President Joseph Weir.

The Band played a choice selection, and Mr. James Jones played a solo, "Execution."

CAPTAIN ANDREW BROWN, well known for his humorous jokes, was the next speaker and related many of his choice selections and told stories of days gone by. Captain Brown is also a noted slate carver and these totems are well known the country over.

John Marks, famous for his work as a silversmith and the only member of Massett who still does carving, was the final speaker, prior to the banquet for the Alaska visitors.

The Massett Band played a selection entitled "The Colonial March."

Reuben Samuels, Toast-Master, called on Manager Jack Brown to take over the floor.

Mr. Charlie Demaret, a fine and honourable gentleman from Klawock, Alaska, gave an address and thanked the Massett Native Sisterhood for the wonderful reception extended to him and the rest of the visitors, and he felt that it was a great honour. He also expressed his happiness by again being among his many friends and was proud that he had accepted their invitation to visit the village of Massett, and also thanked the Chief for the honour. Mr. Demaret also added many a witty joke during his speech and these caused much laughter from the audience.

Mr. George Hamilton, another gentleman from Klawock, addressed the banquet followed by his charming wife, who expressed her sincere thanks for the respect shown her brother-in-law, Mr. Demaret, during their short stay in Massett.

MRS. JOHN PROTOVICH, President of the Alaska Native Sisterhood, also a very charming and talented lady, gave a very encouraging speech to the members and assured them that she would take their message and kind hospitality back to her organization at Klawock, Alaska. She would impart the kindness shown by the Massett people and her wish was to have delegates from the Massett local Native Brotherhood and Sisterhood attend their annual convention at Klawock.

The president of the Alaska Sisterhood also presented our local president, Mrs. Ethel Jones, with an "A.N.S." badge as a token of respect and love for our people.

Mrs. Ethel Jones, President, received the badge and thanked Mrs. Protovich and assured her that it would be worn on all occasions with great respect.

Jack Brown then introduced the officials of the different organizations from Klawock: Councilman for the "R.I.A.," Mrs. George Keat, Mr. Jack Brown and Mr. John Protovich; President for the Missionary Society, Mrs. Samson Nickerson; president for the "R.I.N.," Mr. Samson Nickerson.

Jack Brown then presented Mr. Godfrey Kelly, Queen Charlotte District vice-president of the Native Brotherhood of B.C. and president of the Massett Native Brotherhood, with a badge from the Alaska Native Brotherhood, and Mr. Kelly thanked Mr. Brown for the kind consideration on behalf of the local branch at Massett.

The Massett Band then played a special selection entitled "Basketball Team" for the players of Klawock who partake in basketball.

The banquet ended by the band playing "God Save the King."

'Nothing to Repent' in Native Voice

(Continued from Page 6)

as enjoyed by them in the wide open spaces under the blue canopy of heaven? None ought to quarrel with this.

The NATIVE VOICE has nothing to repent of in the nature of its publication. Its material is carefully selected under its wise and courageous leadership. May God continue to bless and strengthen its arm.

We shall continue to give of our time and means to the NATIVE VOICE—not only "to find out what people are thinking,"—until our Native Sons are raised in stature with his white brother. I commend to Mrs. Hawkes—a few thoughts

in closing—the words from the pen of Eastern Associate Editor, Big White Owl, as quoted by the NATIVE VOICE: "My brothers and sisters, I appeal to you not to think evil thoughts. Try to think only of the good things which He, our Creator, gave to us all. . . . When we enter into that Spirit Land we believe we shall see our fathers, mothers, brothers, sisters. . . . The waters, the animals, the fruits, the trees, the flowers, and the drifting clouds will be lovelier. . . . We believe that a greater sun shines there." Surely, TO THE PURE, ALL THINGS ARE PURE.

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JAMES AYNES.

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And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: The sun shall be turned to darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.
Acts 2: 18, 20, 21.

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VANCOUVER

Always On Alert and Ready to Serve

By **BIG WHITE OWL**

BRITISH COLUMBIA has scored another first again! **deSatge, R.N., Director Home Nursing and First Canadian Red Cross Society, Vancouver,** gave the following report: "It is indeed gratifying to realize that several groups of Indian women (and Indian women) are showing an interest in taking classes in order to learn how to look after their own people in cases of need."

Today, with the shortage of hospital beds in B.C., it is very evident that a certain amount of nursing must be done in the home, and the Canadian Red Cross is very willing to help in any way possible to give instruction in the proper methods of looking after patients. Already classes have been given to a group of young girls and some classes to the younger married women and we would urge the leaders of every community to do their best to interest the members of their various groups and make them realize that these classes will help them in many ways, and that they are part

of the RED CROSS and as such, should have all the benefits possible.

"Home Nursing classes are free, there is no examination, the course is not too long, and most of the work is practical demonstration, therefore we would welcome any group that would be willing to let us help them in this way."

Here are a few facts we should know:

1 "The Red Cross stands always ready to serve. It protects citizens through the extension of disaster services organization for civil defense, opens its sheltering arms of help and mercy to prisoners of war, to the sick and wounded of armies, to displaced civilians. In the 87 years since its fundamental principles of service were laid down at Geneva, the Red Cross has woven itself into the fabric of our lives in war or peace. Everyday, in every community in Canada, someone suffers from a traffic or industrial accident, from hemorrhage at childbirth or major surgery, from severe burns or from illness or disease. Blood or plasma transfusion is often the only hope of saving their life

Where the Red Cross Blood Transfusion Service operates, everyone who needs blood or plasma is provided with it **FREE OF CHARGE**, relieved from the financial pressure of repayment and the worry of finding replacement donors. The Red Cross feels that the saving of lives cannot be measured in dollars and cents."

2 "CANADA still has many isolated communities on its frontiers where, without the Red Cross Outpost Hospitals or Nursing Stations, there would be no medical service available. In case of sickness, accident or childbirth, the nearest doctor is often 100 rugged-trail miles away. In these areas Red Cross nurses travel over difficult roads in all kinds of weather to help protect the health and lives of our pioneering Canadians."

3 "Continuous care of hospitalized veterans is one of the society's highest responsibilities. Your contribution helps to maintain eight Red Cross Lodges at DVA hospitals, provides free movie shows, instruction in handicraft skills, regular visiting, special transportation and other helpful services."

4 "The Junior Red Cross is the largest world-wide youth organization in existence. Its members are taught to help themselves, to help others, and to broaden the spheres of international friendship. Eight hundred and eighty thousand young Canadian members are learning to become the finest type of citizen any country could desire."

5 "During the past year many disastrous fires and floods have created tragic havoc in Canada. Because of its ever-alert Disaster Services, the Red Cross was able to swiftly provide trained personnel, shelter, medical aid, food, clothing, blood, plasma and other emergency supplies on the spot. This service must be constantly ready, for no one can foresee where and when disaster may strike... It might easily happen



BIG WHITE OWL
Eastern Associate Editor

right in your own community."

6 "Your Red Cross donation helps to maintain a 24-hour alert Disaster Service from coast-to-coast. Yes, your dollars help to provide Free Blood Transfusion Service, Red Cross Outpost Hospitals, aid and comfort to Veterans in hospitals. It helps in Crippled Children's work. It guards lives and health through Red Cross Health Services—Swimming, Water Safety, First Aid, Home Nursing and allied services."

7 "Only three out of every one hundred are salaried workers and these few represent those who fill positions which require full-time work. The other 97% of Red Cross workers are unpaid volunteers who cheerfully give both their financial support and their time... Without them the Red Cross could not carry on! During the past five years the Red Cross has not increased its annual objective. Five million dollars is an absolute minimum necessary to carry on the wonderful work of the Red Cross throughout Canada... March, 1951 is the campaign month for the Canadian Red Cross Society." So when the canvasser calls on you, "GIVE FROM THE HEART!"

An Appreciation to E. S. Dudoward

In the News-Herald of February 1951, the last issue of the Native Voice, reference is made to the passing of Ernest S. Dudoward, "Chief of the Eagle Clan" and "Chief Councillor, at Port Simpson, having died in the Prince Rupert Hospital."

Having served as the Methodist missionary in Port Simpson and vicinity for ten years, (1893 to 1903), and having known intimately every member of the Dudoward family, including Ernest, having performed the marriage ceremony for him and several members of his family, I hasten to add my words of praise and appreciation of the fine character of the family for generations, and just now, of Ernest especially, as loyal to their commitments to religion and the church, through all the years from his sainted grandmother's conversion in Victoria, down to the present time.

At the dedication of the present church at which I presided, mention was made of the excellent work as organist for the three long services of Ernest, including most difficult anthems. He appreciated the mention of his long service in the church and he returned the compliment by mentioning the help which my wife had given him as a well-trained organist. Ernest's thorough mastery of the organ is but an example of the thorough way in which Ernest applied himself to everything in life, including all social and religious relationships.

Ernest will be greatly missed by the people of Port Simpson and his departure to join the many friends and relatives will constitute another bond to the land of immortality, to which may we all apply ourselves as faithfully as did our brother, "the Chief of the Eagles" and Chief Councillor of his people.

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Alert Bay News Report

By BEATRICE SCOW

ALERT BAY, March 7.—At the age of 79, Mrs. Sara Abraham passed away February 10th. She was the mother of Mrs. Jonathan Monnock and Isaac Abraham.

BELIEVED TO HAVE DROWNED.—Mr. and Mrs. Harry Moon, some parts of their gillnet were found after over two weeks of searching for them. Mr. and Mrs. Harry Moon left New Vancouver on February 11 for Knight Inlet, saying they would be back within three days.

ALL DRESSED IN WHITE, the bride, Marion Emma, daughter of Mr. and Mrs. Thomas Hunt, was married to David John Matilpi at Alert Bay Christ Church on February 15th.

Mrs. Florence Stadnyk was the patron of honor, and the bridesmaids were Louise Sewid, Irene Hunt, Frances Whonock, Margaret Nelson and Kitty Beans. Three flower girls, Gloria Hunt, Lucy Sewid and Lois Smith were flower girls. The best man was George Hook.

CITIZENSHIP MINISTER W. E. Harris sent a telegram to William New, president of the Native Brotherhood, asking him to be at

Ottawa February 28, for a discussion of the Indian Bill. Mr. Scow immediately called together the various bands of the Alert Bay district, where at the meeting held at Gilford Island, February 19, he gave a report on many matters affecting the lives of our natives.

After the president gave his report, the gathering attended a banquet. At the banquet, Chief Herbert Johnson informed the people that he had every confidence in Chief Scow's ability to cope with many matters.

Next speaker was Chief Bob Harris, who pledged his support to the sound judgment of the president. Chief Scow, he said, followed the footsteps of his late father who was a noble of the Nimpkish tribe and the Tso wa da inek Band.

Chief of Turner Island, Henry Speck, thanked the Gilford Island residents for the hospitality being extended the various tribes, and he encouraged the president to continue his duties in representing the organization on behalf of all the natives of the province, who are, he said, enjoying the fruits of the president's labors.

P.S.—The Bus is running wild again. The cost of each ticket is 15c, and for school children 8 cents a ticket.

Masset News

By MRS. HESTER MARKS

The annual meeting of the Massett branch of the Native Sisterhood of B.C. was held in the home of Mrs. John Marks on the evening of February 12, 1951, and proved a very successful one. The main purpose of this meeting was to elect officers for the coming year.

The meeting opened with the Battle Song of the Native Brotherhood of B.C., "Onward Christian Soldiers," followed by a prayer by Mrs. Lucy Frank.

Nominations were conducted by Mrs. Hester Marks, who was elected chairman for the meeting, and the following officers were elected or re-elected by a large majority:

President, re-elected, Mrs. Ethel Jones; First Vice-President, re-elected, Mrs. Mamie Collison; Second Vice-President, re-elected, Mrs. Grace Wilson; General Secretary, elected, Miss Myrtle Davidson; Recording Secretary, elected, Mrs. Hester Marks; Treasurer, re-elected, Mrs. Lucy Frank.

Social Committee: Miss Dora Brooks, Mrs. Mary Williams, Mrs. Lina Williams, Mrs. Josie Bell, Mrs. Lavina Beynon, Mrs. Rita White.

Messenger Girls (volunteers): Miss Muriel Collison, Miss Edith Parnell, Miss Ellen Jones, Miss Margaret Edgars.

Labor Committee: Mrs. Mamie Collison, Mrs. Lavina Beynon, Mrs. Emily Swanson, Mrs. Ida Smith, Mrs. Rose Davidson, Miss Madeleine Jones.

AT THE CONCLUSION of the above election of officers for the coming term, each officer was called upon to address the general meeting and each gave a very good account of herself and pro-

posed to do everything in her power to do her duty in carrying out the wishes and aims of the organization when called upon.

A very encouraging speech was given to the above officials and members by Mrs. Mary Stanley, a sister of the late Alfred Adams, former president of the Native Brotherhood of B.C. The officials and Committees will look forward for advice and counsel from Mrs. Stanley who is very active despite her age, and very interested in the welfare of the village.

Mrs. Ethel Jones, President, will again take over her duties and the newly formed organization will make every attempt to assist her and are proud of the fact that she is very efficient and devotes much of her time to the organization. The girls wish her God Speed in her position as she takes over the presidency again.

At the conclusion of the meeting, the Social Committee for the year 1950 served refreshments which were enjoyed by all, and the meeting adjourned with a prayer of thanks by Mrs. Mary Stanley.

IN MEMORIAM

ON BEHALF OF OUR Native Sisterhood branch of Old Massett, we wish to extend our sincere and deep sympathy to Mr. Peter Hill, Sr., and his family, for the loss through death of his beloved wife, who passed away February 7th after a lengthy illness.

The late Mrs. Hill leaves to mourn her loss one daughter, Mrs. Alfred Davidson, Jr., and three sons, Peter Hill, Jr., Paul and Allen Hill. The late Mrs. Hill and her daughter, Mrs. Alfred Davidson, Jr., were members of the Native Sisterhood, St. John's - Church

Prisoners to Receive Fare to Their Homes

VICTORIA.—The system which sometimes leaves upcountry prisoners stranded in Vancouver after they've served terms at Oakalla is apparently to be wiped out by the provincial government.

Attorney-General Gordon Wismer, replying to questions in the Legislature, disclosed the government has put an item of \$4000 in the 1951-52 estimates for return transportation of prisoners.

He pointed out, also, that prisoners, when released, are given good-conduct pay of 10 cents for each day of their term.

The new vote is expected to remove a source of long standing complaint in Vancouver.

Penal reform authorities have often noted that persons from the interior or the north, after release from Oakalla, are left with little or no resources in the mainland city.

While they are brought to the coast to be put in jail, the government previously has not seen to it that they could get back home—except for the good-conduct pay.

Much credit is due to Commissioner Arneill, the Vancouver Daily Province, Vancouver Sun and the News-Herald, and last but not least, to the beloved man, Father Carlyle, for putting up a strong fight for our stranded people and getting the provincial government to pay their fare home from Oakalla prison farm. I might add that most of the Natives went there for drinking, or possession of liquor . . . few if any for crime worse than drinking—or shooting a moose.—The Publisher.

Choir and the Women's Auxiliary.

The funeral service took place in St. John's with Rev. Young officiating, and during the service a quartet of Mrs. Emily Parnell, soprano; Mrs. Hester Marks, contralto; Mr. Jeffrey Smith, bass, and Peter Jones, tenor, sang the hymn "O That I Had Wings."

The funeral procession was led by the Massett Concert Band and on the following day, Sunday, Rev. Young held a memorial service for the late Mrs. Peter Hill who will

be remembered for a long time.

Mrs. Emily Parnell sang a solo entitled "Someday we will understand," and the choir also sang two selections, "Memoria" and "Gracious Father."

Our heart-felt thanks we extend to our worthy minister, Rev. Young, for his kind and sympathetic remarks during the sermon for our dear sister and mother laid to rest. May our Gracious God forever keep her in our thoughts as we loved her so.

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Bella Bella Welcomes Prince Rupert Presbytery

By BRENDA CAMPBELL
Secretary of the Ladies Aid

Clear skies and fine weather added to the pleasure of the members of Prince Rupert Presbytery of the United Church of Canada who met in Bella Bella, B.C., January 31 and February 1, to induct the new pastor, the Rev. G. K. King, into the pastoral charge of Bella Bella, and to transact other Presbytery business.

The Rev. Dr. Bunt, superintendent of Missions and President of the Conference, arrived on the Union Steamship "Camosun" on January 27, the first of the representatives to arrive.

At noon on Sunday, a special dinner was served at the home of Mr. and Mrs. Philip Windsor, in honor of their daughter, the hostess, Mrs. Mary Hall, who welcomed Dr. Bunt and also the members of the choir of which she is assistant organist; also invited were the Rev. and Mrs. King, pastor of Bella Bella; Dr. and Mrs. G. E. Darby, and Miss Betty Wilson, of the staff of the R. W. Large Memorial Hospital.

The evening service of worship at the Church was conducted by our pastor, and the sermon delivered by Dr. Bunt. The choir sang two selections, Sun of My Soul (Turner), and My Redeemer (Bliss).

After the service, Dr. Bunt, the choir members and hospital staff were invited by Mr. and Mrs. Henry McKay in honor of Mrs. Peter Starr, mother of Hannah McKay, to the home of Mr. and Mrs. Eli Wallace, Henry McKay being our choir master. Hymns were sung, and George Wilson and Brenda Campbell sang a duet, "In a Garden." A pleasant evening was enjoyed and refreshments were served. In all the selections rendered by the choir they were favored with the help of Rev. J.

Jones who sang with them. He is in charge of the construction of the new mission house and the residence for the doctor. He has been thanked many a time already, but we would like to show him our appreciation again by saying "thank you."

The Mission boat "Thomas Crosby" bearing the skipper, the Rev. Mr. McColl and the Rev. H. S. Forbes of Ocean Falls, arrived on Tuesday, and early Wednesday morning the two representatives arrived from the north. At noon that day, the Ladies Aid sponsored a dinner on behalf of the Presbytery at the home of Mr. and Mrs. Paul Windsor, Mrs. Windsor being president of the association for the past several years.

In attendance also were Dr. and Mrs. Darby, the Rev. and Mrs. King, Miss Moffat our treasurer, and Nancy Wilson, a faithful worker of the Ladies Aid for the past many years. Mrs. Brenda Campbell spoke on behalf of the organization. It has faithfully supported the Church, spring cleaning the building each Easter, pays the annual bill for lighting of \$50, has provided a new set of dishes for use when there are sales or social functions at the Church. They decorate the Church each Easter with lovely crepe paper lilies and daffodils made by their own hands. They have been very busy the past year in raising money for the furniture of the new mission house, and have provided a new chesterfield costing some \$300, and also lighting fixtures.

The induction service was held in the Church on Wednesday night. The chairman of Presbytery, the Rev. A. J. Lawton of Port Simpson, presided and conducted the service of worship. The Rev. R. H. McColl, B.D., captain of the

Thomas Crosby, read the scriptures. The Rev. W. P. Bunt, D.D., led in prayer. The Rev. L. G. Sieber, B.D., of Prince Rupert, addressed the new minister, urging the need to teach, to exhort and to reprove in love; and the Rev. H. S. Forbes, B.D., of Ocean Falls, addressed the congregation on its opportunities and duties.

A choir of some twenty-five voices, ably re-inforced by three men, choirmaster of Klemtu Willie Robinson, Ernest Mason and Joe Robinson, who came from Klemtu for the occasion, led the congregation in singing and rendered very worthily as special anthems Gloria In Excelsis (Mozart), The Heavens Art Telling (Haydn), and Whispering Hope (Hawthorne).

The congregation showed its recognition of the importance of the occasion by the splendid attendance at the service, the climax of which came when the new pastor, conducted to the front by Dr. Darby, after the vows were taken, was led to the pulpit and left there—alone, the Minister before his people. The offering of the evening was in aid of the Presbytery Fund and was augmented by special contributions from Chief Charlie Moody and his nephew Geddes Humchitt, the council of Bella Bella, the basketball team, the choir president Mr. David Campbell, and the choir leader Mr. Henry McKay, altogether totalling over \$118.

On February 1, at noon, another dinner was given in honor of the visitors and Dr. and Mrs. Darby, the minister and his wife and three nurses of the hospital staff by Mr. George Wilson and Mrs. Caleb Williams in honor of Mrs. Esther Brown, mother of Mrs. Williams, at the home of Mrs. Caleb Williams. A brief address was given by Mr. Wilson.

Another outstanding event was the decision made by the leaders in the congregation to erect a new Church building. The new location was agreed upon, and on Thursday afternoon a representative group gathered to witness a stake, supported on one hand by Chief Charlie Moody and one the other by Chief Councillor Harry Humchitt, being driven by Dr. Bunt,

president of the conference, mark the site.

At the Community Hall at 5 p.m., a banquet was held in honor of the visiting delegates. Tables were arranged in the form of a cross, nicely decorated and efficiently served by the young women. All the hospital staff and teachers, the builders of the school, and the builders of the mission house and doctor's residence were invited guests, and the village turned out to hear many fine speakers. Special music was again provided. The school children buoyantly sang a chorus and the choir rendered "Jerusalem" (Mason), and "Hallelujah Chorus" (Handel).

Thus ended this special occasion the meeting of the Prince Rupert Presbytery in Bella Bella. Many acquaintances were made, memories that will never be forgotten.

Sir James Douglas

(Continued from Page 4)

the day that Sir James wrote "official communication" in an effort to retain for the Indians the same rights as whites of acquiring public lands, the privileges in respect were lost. Just when and why their opportunities of acquiring land under the Pre-emption Act should have been restricted, not apparent.

Under provincial land laws despite the fact that Indians are now accorded the vote, provincially—it is only in exceptional cases that members of that race may take up pre-emption lands, and then only by special approval of the executive council, and not formerly, "as other classes of His Majesty's subjects."

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The Closed Door

By H. L. G. KELLY
(Haida Indian)

In the spring sitting of the British Columbia Legislative Assembly in 1949, the Native Indian of British Columbia was given the chance to vote in Provincial elections. This concession by the Government granted them only the right to cast a ballot. Their aboriginal rights were in no way diminished. To emphasize the Provincial Government's good intentions, Premier Byron Johnson and the Attorney General, Gordon Wismer, and their personal representatives at the convention of the Native Brotherhood of British Columbia in Bella Coola that same year, seemed to emphasize further the good aims, the Provincial Government passed legislation setting up a committee relating to Provincial Indian Affairs. This Indian Inquiry Act committee was implemented six months ago. To date no action has come forth by the committee.

On July 1, 1950, the Federal Government granted its share of the Old Age Pension to all the Indians of Canada. Strangely enough, the Government granted \$30 per month to the Natives when the actual amount to all citizens is \$50 per month. This Government is spending large sums of money for the welfare of the Indian such as hospitalization and education. Meanwhile the Provincial Government of British Columbia has been collecting the 3% Social Security Tax from the Natives of B.C. and giving back absolutely nothing to them in the way of social benefits.

The Provincial Government's attitude is that it is waiting for the Indian Act? The obligations of the Provincial Government are contingent on the actions of the Federal Government in regard to Provincial social benefits as far as the Indians of B.C. are concerned. When taxes are collected from people, be they white, black, brown or even red, there must be corresponding responsibility and recognition that this taxation is unjust, and unjust.

I am sure that we will respond to our social responsibilities and understand the principles of democratic government if we are given parity of citizenship on equal basis that is enjoyed by all citizens in this land that was once

As the granting of the franchise to the B.C. Indians nothing but a tactical expediency? If so, this forward step of the Indians of British Columbia has a hollow ring that should re-echo across the political conscience of Canada.

Native Queries Fur Licence Need

I am sending you a news item published in the Prince Rupert Daily News on February 17 and I would like to examine it.

For dealing in furs without a licence, four district natives were charged under the Game Act in city police court yesterday. They were fined \$50 each and costs. Appearing before Magistrate W. D. Vance were Henry MacDonald, Henry Ryan, Peter Robertson and Chester Bolton. They sold furs to city fur buyers.

First of all, I wish to tell you that A. T. Kenney, Minister of Lands and Forests, informed us we have full rights to any game on our forefathers' trap lines. We can do anything that we want with any animal we get on our property. No

The granting of the Provincial share of the Old Age Pension to our aged Indians of B.C. NOW would be concrete evidence of the Government's good intentions and set our faltering steps down the broad highway to full citizenship that is rightfully ours.

It is time the Hon. John Cates, under whom the Provincial Indian Inquiry Act is set up, showed some concern in this matter.

Is the open door to the rights of full citizenship of the B.C. Indians just a dream to be kicked around like a political football? Will this door be opened to us as a political bait when another election rolls around?

Let the members of this present government remember well that in a substantial number of ridings, the Indians control the balance of voting power. Our intelligence may be limited but our memories are long.

If the Indians of this province and the rest of Canada as well, are to enjoy the fruits of citizenship, it is time that these first fruits were beginning to ripen.

The answer to these questions lie in the hands of Byron Johnson, Premier of British Columbia.

man in this world will demand other person's property, not unless the owner says so. The matter is just like we can't have our own way of living or bear any furs for our own use. In the past years, before such game department or Indian agent made their own law, we trapped without such licence on our own property. It's the special person to use the licence, not the Native of Canada.

This matter is getting far out of our rights. It's just like an Indian is stealing his own game on his land. Besides, he is on his own right. This would be different if a native were from outside Canada. I am speaking on this matter on behalf of most of us people who are discounted on our own hunting grounds.

I have spoken of this same case to our legislator, M.L.A. Frank Calder, last fall in this village. The

district Vice-President, Harold Sinclair, who has taken over the old map of our forefathers' property, which is printed from the beginning, I guess this matter will be settled to protect our own property, not somebody else.

Well, Dear Mrs. Moore, I wish you would kindly record this letter and publish it in our Native Voice. We should respect our own people in the legal way.

In the last vote, it was promised to us that we got the vote to defend our own property, to carry our benefits. I quite often see and read the news in many different papers. The native is committed on his animal or any other game in Canada. I have not the education to write a better explanation concerning our property. My best wishes for our organization, the Native Brotherhood of B.C.

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Continued from Page 2

Burial Customs of the Red Men

obvious by his features that he had considerable amount of something much darker than Indian blood in his veins. His coarse features and tremendous mouth earned him the nicknames "Jimnado — Dangway." (Devil Face) and "Windigo" (the cannibal) from the other Indians who were fine-featured Huron and Ojibway people. He was a most unpopular man.

It so happened that one night we missed "Jimnado Dangway" and a lot of valuable articles as well! He deserted us and was never seen again.

The other Indians, incensed at being robbed, took up his trail, following it as far back as the grave. Here, the sleuths gave up the chase and returned to camp very dejected. On being questioned, they said the culprit had stolen the old gun from the grave. No good would come of this, they prophesied. Disasters would overtake our party. The spirit of the dead hunter would haunt us. Trouble lay ahead.

The sequel to this is that from then on things went from bad to worse. We suffered near-starvation, accidents, bad storms, just one thing after another from then on until the end of the expedition. Lucky indeed were we to get out of the interior before the freeze-up locked us in with no supplies left, in a land where moose and other game were scarce and starvation threatened.

IN September, 1920, I had the odd and weird experience of being considered a dead man by an aged Assinaboine horse wrangler called "Antelope." It so happens that I am subject to altitude or mountain sickness, but at that time I had never heard of such an affliction, nor had this Indian.

After a strenuous day in the high peaks of the southern Alberta Rockies, we were riding back to his tepee where I was going to

spend the night. About midnight, I began to feel weak and had to hang on to the saddle horn to keep from falling off my horse. Before long, I passed out and fell to the ground unconscious.

I shall never forget "coming to life again." First a strange weird chant in the Indian language penetrated my ears. Then I smelled horses—next I opened my eyes to see up in the sky those wonderful western stars that seem so large and brilliant in the clear atmosphere of high altitudes. Until I opened my eyes, my companion had thought me dead and acted accordingly, so was singing an Indian chant to drive the evil spirits away. Thus, I experienced at first hand, under weird circumstances, the Indian custom of keeping the evil spirits away from the dead.

It may be a surprise to some to know that white men were sometimes buried according to Indian custom, when they died in the wilderness. On the Maganatawan River, Ontario, at the foot of the bridge rapids, old time river drivers risked their lives breaking the great white pine log jams that often occurred there. Here at the foot of these wild rapids were two graves of white men, river drivers who had drowned while breaking a log jam many moons ago. On these graves were placed the tools of their trade for use in the after-world; namely the spiked boots, the broken cant-hook, and the pipe for comfort, also a plug of tobacco, the latter renewed yearly as each succeeding river drive came down the river—a remembrance from the river men.

These graves also had another Indian touch, carved birds set on a wooden marker. Those white-men's Indian-like graves also suffered from vandals who stole the wooden carvings. As the great pine log drives no longer use the river, those graves are neglected and

overgrown with brush, and will soon be obliterated. They were last attended to by the local chief, Peter Neekeesh, and that was some years ago.



Alert Bay Totem Poles (1919)

IN concluding those burial stories, it will not be out of place to mention the unknown grave of the most outstanding full blood Indian of North America—Tecumseh, the noble Shawanee who covered a British retreat in war of 1812. His last resting place near Moraviantown in S.W. Ontario has been kept a secret from white men to this day. Only a few of his kinsmen know the exact place and true to their trust, keep the lips closed. Perhaps it is best that way, but surely he deserves, even a man did, a suitable monument on the place where he

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Native M.L.A. Gives Views in B.C. Legislature

VICTORIA.—An aerial medical service, patterned on Northern Territory Medical Service of Australia, was proposed for the 60,000-square-mile Atlin constituency by Mr. Arthur Calder, CCF MLA for Atlin and secretary of the Native Brotherhood of B.C., when he addressed the legislature on Feb. 1.

During a 6000-mile tour of his riding by plane and boat last summer, Frank Calder found "there was not a doctor in sight." Stewart, a mining town, needs a doctor at once, and the monthly visits to a town of a doctor from Whitehorse must be resumed. There was an urgent need for monthly dental checkups on the school children in the riding.

Providing medical attention was the main problem in Atlin, Mr. Calder believed. It was almost impossible to get doctors to go into the sparsely settled area, unless a retainer is high enough to attract them there. Quite a few doctors were paying BCHS premiums in his riding but were not using B.C. hospitals.

An air ambulance and flying doctor service was due the riding "as a substantial return from the millions of dollars that have been squeezed from the Atlin constituency" by mining and logging companies, Mr. Calder declared. A helicopter should be considered for the removal of injured and the government should build modern clinics and install qualified nurses and radio-telephones.

Watson Lake should be exempt from B.C.'s "sales" tax, as were some towns on the B.C.-Alberta border, Mr. Calder requested.

Advisory Committee

Members of the advisory committee on Indian affairs "should have a fair and general knowledge of Indian problems and not just the local problems," Frank Calder said. At the previous session he had asked for three native delegates on the committee but the Government threw out his resolution.

The provincial committee has been appointed but is not yet functioning. "According to moccasin telegraph," Mr. Calder told the Government, "one of the members can not read or write. In this particular case, I suppose you know what you're doing."

Labor Minister John Cates appointed his brother to represent the provincial government at the hearing in Ottawa regarding the new Indian Act introduced on Feb. 28.

In any change in the B.C. Elections Act, Mr. Calder strongly urged the Government to retain the absentee ballot. In the last election 60% of Atlin voters used

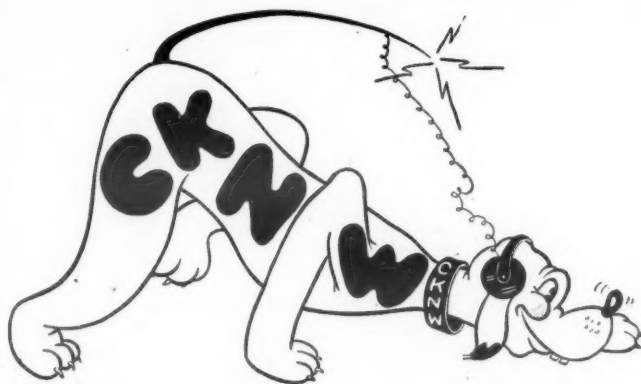
the absentee ballot, and 72% of his supporters used that ballot.

The press has "played quite a part in blackening the Indians' record with liquor," the Atlin member charged. The press always played up court cases in which Indians were mixed with alcohol.

Under the proposed new Indian Act, the federal Government is "passing the buck" to the provincial government regarding legislation granting beer to Indians, he

said. The Indians should have the right to buy both beer and liquor. He asked the Government to "give the Indian the whole works or nothing at all."

The Government, he went on, says to the Indians: "Enjoy yourselves in our country, but hands off liquor." And the natives have been indulging ever since, because it is man's nature, since Adam, to grab for forbidden fruit.



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Wedding

Married at St. John's Church in Vancouver, February 19, 1951, with Rev. C. P. Bishop officiating, were Stephen Charlie, son of Mr. and Mrs. Dominic Charlie, Capilano Indian Reserve, and Miss Valerie Johnson (nee Bottem) formerly of Navajo Indian Reserve.

Daniel Baker of Capilano Reserve was best man; bridesmaid Barbara Charlie, sister of the groom; matron of honor was the groom's mother, and the flowergirl was his sister.

The bride was given in marriage to the groom's father, D. Charlie. The bride wore a semi-formal taffeta powder blue dress with white accessories with shoulder length veil on net. The veil was decorated with a chain of daisies. The corsage was made up of white carnations. The bridesmaid was dressed in a silken dress, the yoke white lace. She also wore a shoulder-length veil of pink with a wreath of pink daisies. Pink and white carnations made up the bridesmaid's corsage. The flower girl was in a yellow silk dress, with yellow accessories.

The matron of honor wore a green dress suit, with light brown accessories.

Following the wedding there was a wedding dinner at the groom's home. Guests were all members of the tribe—Mr. and Mrs. August Jack, Chief Mathias and family, Mr. and Mrs. Isaac Jacob, Mrs. B. Newman, Mrs. M. Lewis and mother, and, of course, the groom's man Dan Baker and wife.

The reception was held in the Sherman's Union Hall at Vancouver, with the Squamish orchestra in attendance. Approximately 100 guests attended. Master of ceremonies was Simon Baker; toast to the bride was made by Mr. Watson, president of the Capilano Community Club, of which the bride and groom are members. Guests of honor were Mrs. K. Charlie, president of the Canadian Indian Society, and Mrs. Maisie Myttag-Moore, well-known friend of the Indians.

A buffet supper was served to guests by lady members of the Squamish tribe.

Mr. and Mrs. Stephen Charlie reside in West Vancouver on the Capilano Reserve.

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AGENTS
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Dr. Kelly Demands Recall of Waiver

(Reported by John Post)

"Thirty-one years ago, almost of the day," Dr. Kelly recalled on his recent return from Ottawa, he had headed the delegation of the Allied Tribes of B.C. It was the first of thirteen trips to Ottawa and at that time the Indians had left Rt. Hon. Arthur Meighen's office just as the Mounted Police rushed in to throw them out.

He compared this early debacle with the reception accorded the delegates when they were guests of the Speaker of the House, Hon. McDonald, the Hon. Louis St. Laurent, Prime Minister of Canada and the Hon. Paul Martin, Minister of National Health and Welfare as well as the Parliamentary Committee.

Dr. Kelly says the new bill will put more responsibility on the Indians and in some cases they will have full control of their money. The full delegation protested vigorously that the Indian could not be given his franchise without signing a waiver which would take away his exemption from personal tax on the reserve.

"We pointed out the facts that his earnings are entirely away from the reserve, and on all these earnings he pays income tax and eight per cent dominion sales tax and yet under the Dominion Election Act, he is barred from voting in federal elections unless he signs this waiver," Dr. Kelly said. "It is the old principal of taxation without representation, and is alien to all people under the British flag."

"We made a strong representation for repeal of the waiver and Minister Harris stated it would be reconsidered before Bill 79 is in for second reading. The Bill will probably go in for second and third reading after the Easter recess and then to the Senate, and

there will be time for further study," he said.

Dr. Kelly reported that "Indians are to be allowed to drink beer in beer parlours but they cannot buy from liquor stores or take beer away from the beer parlours. So he will only get up a thirst in the beer parlour and then will go out and have to pay ten times the value of the accursed stuff." To quote the doctor verbatim, "And then, how an Indian is going to get drunk in a beer parlour, and arrive home sober as the law demands, sounds like wishful thinking to me."

He said, "I do not drink nor do I approve of drinking, but let us face the facts, the Indian must have full responsibility as far as liquor is concerned or he will never be able to control it."

He referred to the Vancouver Sun, February 2, 1951 in regard to remarks made by county magistrate Roderick Haig-Brown of Campbell River on cases involving Indians.

"Many Indians appear in my court every year. They are rarely charged with anything more serious than having bought or drunk liquor. But an Indian case is never trivial. Indians come to court on these charges with a sense of injustice and discrimination. They are right. The laws that keep liquor from Indians were passed long ago, to protect them from the dirty trading practises of the white men. Out of this has grown a myth, perpetuated by the ignorant and prejudiced, that Indians 'go crazy' when they drink. I once heard a retired Mounted Policeman put that in its proper light. 'Sure' he said, 'a drunken Indian is tough to handle. Goes right back to the savage. He is liable to be just about as mean and ornery and dirty as a drunken white man.'

"It is not simply a question of liquor, but of freedom and human dignity that belongs with freedom. I am ashamed every time it is the duty of my court to punish Indians

for something that is a crime for them.

"I am still more ashamed when I act on the law that forces me to ask an Indian where he got his liquor. The answer is nearly always the same. 'A white man have never seen before gave it to me; it was dark; I don't know what he looked like.' I can believe that story and let the man go; or I can tell him a liar and send him to jail. There is nothing in all this that adds to the honour of the country, the safety of the state or the dignity of the individual, I haven't been able to discover it."

On education, Dr. Kelly said, "We believe that the education clauses are much more forward looking than anything that has been in the former Indian Act. Under these clauses the federal government has authority to approve provincial governments, so that Indian children attending provincial public schools are under provincial government supervision both in elementary and high schools. This is a big step because the federal government put it on record and it is only by meeting together on common grounds that others that the Indian will come to know and appreciate the value of children and the white under the Indians."

"I don't think that this new is the Magna Carta envisioned by the late Honourable Glen, Minister of Mines and Resources, when he first introduced a bill to amend the Indian Act, but it has been brought somewhat closer to that goal," Dr. Kelly concluded.

Bella Coola Sisterhood

By FELICITY WALKUS

The annual meeting of the Bella Coola Native Sisterhood of B.C. was held for the purpose of electing new officers for the year 1951 with the result that the following were unanimously elected:

President, Miss Mercy Webber; vice-president, Mrs. Eliza Webber; grand secretary, Mrs. Hannah Mack; recording secretary, Mrs. Mary Ann Nelson; treasurer, Miss Beatrice Siwallace.

The new officers took charge immediately and twenty of the members paid membership fees for 1951 and the balance will forward their fees in the very near future.

In 1948 there were 46 Sisterhood members; in 1949, there were 54; in 1950, there were 49, and in 1951 to date, there are 14 Sisterhood members.

The duties of the officers consist of the general welfare of the village for both young and old and they also contribute much of their time to their respective churches.

Waive the waiver. Taxation, why not representation?



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